

THE
CHRISTIAN MESSENGER.

VOL. III.]

SATURDAY, MAY 30, 1818.

[NO. 4.

EDITED AND PUBLISHED BY JOSHUA T. RUSSELL.

COLONIZATION.

This is a subject which, from the time it first engaged my attention to the present moment, I have viewed as one of very considerable importance, and possessing no ordinary claim upon publick attention. The advantages resulting to our country from the complete success of an attempt to found a colony of free blacks, with those which it will confer upon the subjects of the colony themselves, furnish two strong inducements for the prosecution of the measure, and unite the incentives of interest and benevolence. Situated and circumstanced amongst us, as are the black part of our population, the conclusion must be natural to every reflecting mind, that upon the presentation of the first favourable conjuncture, they will make an effort to ameliorate their condition. This idea is supported by the fact of repeated discoveries of conspiracy, and by the alarm which in some sections of our country exists, and which lately came under the observation of the writer of this article, occasioned by apprehensions of insurrections of the blacks. What causes are there to justify the reasonableness of such apprehensions, it may be asked. The immediate cause is the observation of movements and of circumstances, which afford evidence of *intelligent design*, and of preparations which give proof of skill in the adaptation of means to an end, all pointing to an alarming result. But the more remote cause is to be sought for and to be found in the constitution of human nature. The blacks are commonly regarded as a species of men of a lower order, particularly in respect of the endowment of the mind, and are treated conformably to these degrading views, being kept in a despised and subordinate station. That description of them ever, who participate with ourselves the blessing of liberty and the protection of laws, discover, that there is a marked distinction kept up between themselves and the whites, and that the badge of degradation is always sufficiently plain to convince them, that their liberty is more a name than a reality. This debased condition, in which they are found, may be imputed to their ignorance and poverty; and it may be said that these causes deprive them, and also the poor and ignorant whites, of all political weight and importance. But will it be conceded or allowed, that were the mind of the black man to burst the fetters of ignorance, which enchain his faculties, and convincingly assert a claim to superiority of intellect, were he to amass a fortune equal to that of our wealthiest citizen, either of these changes, of which his condition is undeniably susceptible, would eradicate the preju-

dices, so long nurtured in the mind of the white man against him, and introduce him into any office of any description? The very question causes the mind, perhaps, of the best disposed reader to revolt from the idea, thereby evincing, that no change in these circumstances would, in reference to such a result, produce in us a correspondent change of sentiment in regard to him. I do not pretend to say, that it would be advisable or proper to confer upon him any office of honour or profit, but merely have made the above supposition, to show that a degrading distinction is kept alive in our bosoms affecting him. And that this has its influence to such an extent, that a black man in an improved condition of fortune and mind, would as keenly feel it, as if it had its operation upon sensibilities enclosed in a skin guiltless of such a colour. The kingdom of Hayti is now developing proofs, that the blacks possess minds as susceptible of cultivation as the whites, and feelings as susceptible of irritation. The splendour of Christophe's court, and the long roll of his nobility, evince the same principles in their minds, the same love of display and honour, the same ambitious aspiring. And in process of time in our own country, similar qualities and dispositions, now latent and dormant, may be brought forth in some of our improved blacks. They will then want nothing but opportunity to demonstrate their equality to the whites, both in the cabinet and in the field. And who will say, that some future evolution of the plans of providence may not furnish this opportunity, and send some sable Buonaparte amongst us, to build a hateful and intolerable despotism upon the ruins of our happy republick. This event may appear fanciful and absurd, but those who have originated the Colonization Society, doubtless entertain these or similar views. They have, to my mind, given proof of wisdom in the extent of their contemplations, into futurity and in a timely provision against a calamity, which is growing in its wombs. And the promotion of the measure they are now so patriotically and benevolently prosecuting, will be an evidence in all who espouse the cause of intelligence as well as of goodness of heart.

AMICUS.

An Indian being among his white neighbours, asked for a little tobacco to smoke; one of them having some loose in his pocket, gave him a handful. The following day the Indian came back inquiring for the donor, saying he had found a quarter of a dollar among the tobacco. Being told it was given him, he might keep it, he answered, pointing to his breast, "I got a good man and a bad man here, and the good man say it an't mine, I must return it to the owner; the bad man say, why he gave it you, and it is your own now; the good man say, that not right—the tobacco is yours, not the money; the bad man say, never mind, you got it, go buy some dram; the good man say no, no, you must not do so. So I don't know what to do, and I think I go sleep; but the good man and the bad man keep talking all night, and trouble me, and now I bring the money back, I *feel good*."

RELIGIOUS INTELLIGENCE.

FOREIGN.

METHODIST MISSIONS.

Extract of a letter from Mr. W. M. Harvard, Methodist missionary at Columbo, in Ceylon, dated June 22, 1817.

On our first arrival in Columbo, lady Brownrigg, in the most obliging manner, directed an invitation to be sent to us for the ball, on the king's birth-day. This is a mark of respect which is always paid to the European residents in Columbo. We, of course, felt ourselves favoured by it; but our principles and discipline dictated an apology to be coupled with our expressions of thankfulness for the condescending attention. We assured her ladyship we should largely participate in the pleasure of the celebration of the venerable day, and would make it a point to pay our respects at the levee; but begged her excuse from the ball, on the ground of our character and discipline. Lady Brownrigg wrote us a most friendly answer, commending us for our adherence to any rules which might have been given us from our society in England, and that she was much pleased with the propriety of our conduct, and that the governour would be pleased to see us at the levee. We accordingly attended. His excellency kindly asked us about the Sunday school which we had established the day before, and wished us all success in our undertaking. It was probably the first time that ever a British governour condescended to inquire about a Sunday school at a levee; it was, however, a striking characteristick of his christian and zealous disposition; and was a sufficient evidence that we had not incurred his displeasure, by modestly declining the honour intended us. In fact, persons in our situation are not expected at such seasons of publick amusement. This may serve as a specimen of our deportment on all similar occasions; and the manner in which it was appreciated, will give rise, I have no doubt, in the minds of our friends at home, to satisfaction and thankfulness. To the Lord be all the praise!

June 24th. In consequence of the resolutions of our last Columbo conference, we made arrangements last week for making a collection in our chapel, in aid of the funds of the Colombo Auxiliary Bible Society; and, as we have *five* Sundays in *this* month, we fixed on the *third*, in hopes that it might not injure our regular monthly collection. To give it greater publicity, we had our intention announced in the Gazette, with the kind permission of the assistant secretary to government, and published for brother Fox, newly arrived from England, to preach on the occasion. About five minutes before the service began, we were agreeably surprised by being informed that the governour was on his way to the mission-house in

order to be present; not having had any previous intimation of his obliging intention, we were prevented making any preparation of a seat, &c. for his reception; and he kindly sat down with a few gentlemen, who accompanied him, in a large pew, which was furnished quite in a common manner. The congregation was large and respectable. The Sunday school boys sung *Canaan*, and brother Fox preached on "The earth shall be filled with the glory of the Lord," &c. It was altogether most interesting; and the private, unexpected manner in which his excellency condescended to give his sanction to our collection, was very gratifying and encouraging to our minds; and was a pleasing proof of our proceedings still continuing to be favoured with his notice and approbation.

The amount of the collection, including two donations since, is 271 rix dollars, or nearly 20*l*. Most of the Europeans who were present, being subscribers to the institution, it was not to be expected that they should have given largely on this occasion. And the country people could not afford to give any thing considerable; so that under such circumstances I think you will agree with me, it was a very good collection. And what is still of more importance, its tendency to interest our congregation in the glorious work of disseminating the word of God; this will ultimately be of far more consequence to the good cause, than any sum which could have been raised on such an occasion.

June 25. We have lately turned our attention to a regular system of establishing schools for the education of native children, and the governour has expressed his decided approbation of our adopting the measure. The particulars will come officially to our committee in a report on the subject, which will be sent from our conference. At present we are on the eve of establishing in this circuit nearly ten of these schools; which we expect, in a little time, will bring under instruction as many hundred children. The parents, generally speaking, appear greatly interested in this provision for the improvement of their children; and we trust it will conduce to the real and eternal benefit of many, both parents and children. We have a fine school at Colpetty, about two miles and a half from the mission-house, which contains about one hundred and twenty boys and forty girls. It was established under the patronage of lady Johnston, and appears to promise well. We, besides, preach in the school-room, in Cingalese, every Sunday. The children have begun to make an attempt at *singing*, an accomplishment which the lower order among the Cingalese, especially in psalmody, do not excel. But this, I hope will improve. I preached to them last Sunday afternoon, and heard them attempt to sing a Cingalese hymn, to the tune of "Job." Some of them carried on the air pretty passably; but the far greater number were so wide of the point, and yet so zealous in their attempt, that it was very difficult to distinguish any thing like a tune. At first I could hardly repress a smile, at such a medley of sounds, as I cannot possibly describe to you. If you ever heard a large number of boys *huzzaing*, and noticed the *clashing* of the *shrill* and the *gruff* voices, you may form

some small idea of our singing last Sunday. But when I look at the dear children, and remembered that the Lord had enabled us to gather together so goodly a number of them, and that they were all with one accord engaged in *making a noise* about the true God and the Saviour of sinners, I was sensibly affected with gratitude to God, and assure you enjoyed a greater *musical feast* than I should have done in hearing a chorus of the first voices. The children have no idea of singing, and in teaching them, we were sometimes obliged to simplify the act as follows:

"Now, boys, *to sing is to make a noise*; you must, therefore, each endeavour to make *the same kind of noise* which I do: and *he, whose noise most resembles mine, will be the best singer.*" They then set to work; and by degrees the effort assumes something like a musical sound. But now the very discord of native children attempting to sing the praises of God, is musick to me.

At our class meeting in the Pettah, the other evening, (which was led in Portuguese,) my soul was much revived. We have never yet, from this station, written home much about conversions; but you must not conclude, therefore, that we have *none*. It is true, they are not numerous, nor so much so as doubtless they would be if we were more faithful. The Lord make us more so. But still the work goes steadily on. At the class meeting the other evening, a poor man told us in Portuguese, "I am like the poor prodigal in the Bible, I have left my heavenly Father, I have undone myself, but I am coming back again, and I hope my Father will yet give me to feel that I am his poor recovered child." His cries were truly affecting and encouraging. "*Deos tem miserecordia par me,*" (God have mercy upon me,) while the tears of penitence trickled down his sable face. Three Cingalese young men, who have met in class with us in Colombo, we have appointed as schoolmasters at country stations on the circuit. They appear sincere young men, and I hope will be useful to us hereafter; one is at Colpetty, about two miles and a half off; another at Maratto, about eleven miles; and the other at Pantura, about fifteen miles distant.

The last two were brought up by brother Armour; the former was a scholar under brother Clough, at Galle; his name is Cornelius; he has lately intimated to me a wish to begin to preach; I have desired him to write a sermon in Cingalese, that we may judge of his call to the work. The other Sunday I was much pleased with him: going to preach at his school, a book of Cingalese prayers was mentioned; I expressed my fears that it was rather in too high a style for the common people to understand; to which he replied, "then, sir, I can make a prayer out of my heart!" I said, "well, Cornelius, we will see." Just then a sensible country born young man came up to me and said, with how much pleasure he had heard the master pray extempore in his own language; on which I was resolved to give him a trial; and he prayed with so much readiness, humility, and fervour for about ten minutes, that I could not conceal my emotions. The Lord be praised! The work is gradual, but it is effectual; and, by the blessing of the Lord of the harvest, it must go on.

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We must, however, have more brethren sent out to us, because our way is opening on every hand.

CAUSE OF THE JEWS.

Extract from the report of the London Society for promoting christianity among the Jews.

JOURNEY OF MESSRS. WAY, SOLOMON, &C.

We have the satisfaction to state, that the intelligence which we have hitherto had from our inquiring travellers, has been of an encouraging nature. In passing through the considerable towns of Holland, they visited the synagogues, and had personal interviews with the chief rabbies. The reception which they have met with from them, has been kind and civil beyond their expectation, and in many cases the Hebrew Testament has been left for their perusal. The following letter from the Rev. R. Cox, gives an account of the reason of the unexpected delay of our friends at Berlin, and we trust will call forth the prayers of christians in behalf of all to whom it refers.

We must necessarily expect to see a recurrence in our day of many of the trials of the primitive christians, and we ought fervently to pray, that those who are called to them may be endued with their faith and patience. It is proper to premise, that Mr. Solomon's wife and children had been earnestly invited to join him in England some time before the present journey was contemplated. A promise had been given that she should not want for temporal support, and that no constraint whatever should be put upon her conscience on the subject of religion; and from the manner in which the proposal had been received both by his father-in-law and his wife, he had reason to suppose they were satisfied with it. His surprise and regret therefore at the occurrence which is related in the following letter, have been the greater.

"MY DEAR SIR,—You will probably be anxious to know what has occasioned our remaining so much longer in this city than we originally intended; I will therefore state to you, in as brief a manner as possible, the reason of our delay.

"A short time after we had been in Berlin, Mr. Solomon's father-in-law called upon us; and, after some days, informed us that the grand object of his journey was, to request that if Mr. Solomon persisted in his determination not to return to the Jewish religion, he would consent to be divorced from his wife, as she had authorized him to say that she would not live with him unless he abjured christianity.

"Mr. Solomon, you may suppose, was not a little surprised at the information, especially as a correspondence had always been carried on in the most amicable manner between them. We all, however, hoped that if he had an opportunity of seeing and freely conversing with his wife, she would be completely reconciled to the idea of living with him; and that, at all events, it was indispensably his duty

to see her before he could consent to the divorce. As a companion was desirable for him, I gladly accompanied him to Hamburg, where his wife then resided. We remained eight or ten days in that city; during which time Mr. Solomon conversed daily with her, and repeatedly assured her that though he was fully convinced of the intrinsic excellency and divine authority of the christian religion, he should consider it as his bounden duty to permit her, without any restraint, to worship God according to the various rites of the Jewish religion. All, however, was in vain. From the first moment of their meeting to that of their final separation, she remained inflexible in her determination never again to live with him, unless he consented to return to the Jewish religion. That a godly Jewess should consent to cohabit with a christian, and especially a Meshumad (an apostate Jew,) was a thing not to be heard of in Israel.

"Solomon's conduct during the whole of this most trying business has been truly satisfactory; it has been alike honourable to his character as a man and a christian. Great indeed was his sorrow at the thought of leaving the wife of his youth and two interesting children: their inflexible determination, however, never to live with him whilst he continued a christian; their reiterated entreaties that if he still persisted in his *obstinacy*, as they called it, he would at least consent to a divorce, the Apostle's declaration respecting the conduct to be adopted by the believing partner, (1 Cor. vii. 12—15,) and the necessity of some final arrangement taking place before we proceeded on our journey to Russia, determined him to consent to the divorce. The ceremony was accordingly regularly performed at Altona, on Tuesday, in the presence of three rabbies and other suitable Jewish witnesses.

"And now, my dear sir, it merely remains that we earnestly pray in behalf of the poor wife and children, that they who are 'far off may be made nigh by the blood of Christ;' and as it respects our brother in Christ, that he may experience all the comfort and support which can be derived from our Lord's gracious declaration; 'Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life.'

I am, &c.

ROBERT COX."

Berlin, November 4, 1817.

To the Rev. C. S. HAWTREY,

DEPENDENCE ON GOD.

When Dr. Dodd, in the time of the wars, was plundered of all he had in the house, Mrs. Dodd, was in great distress on that account. "Wife," said he, "be not troubled—I have yet a bond to live upon." "What bond," says she—"Why, this bond," said he, "in the Hebrews—I will never leave thee nor forsake thee. Come, let us put this bond in suit—let us go to prayers." The next morning his neighbours sent him more than he had lost.

DOMESTICK.

NEW YORK SUNDAY SCHOOL UNION SOCIETY.

The second anniversary of this highly useful institution was celebrated in Washington Hall, on Tuesday afternoon, the 12th instant. Upwards of two thousand scholars with their superintendents and teachers, and a considerable number of citizens, attended. The exercises commenced with prayer, by the Rev. Mr. Mathews; after which the hymns selected for the occasion were sung. A very affectionate address was then made to the scholars by the Rev. Mr. Maclay. These were then dismissed, and, as they left the room, a religious tract was presented to each. At six o'clock, Richard Varick, Esq. the president of the society, read the constitution. The annual report was then read by Mr. James Eastburn, chairman of the standing committee.

We regret that it is not in our power to give in this number even a summary of that interesting document, which is now printing, and may be expected to be soon published. It appears that there are at present about *three thousand five hundred scholars*, who attend the schools of this union, which are conducted by three hundred and fifty-nine teachers, and fifty superintendents. Six new schools have been added since the last report, making the present number of schools attached to the union, to be thirty-four, of which two are for adults alone. The quantity of scripture committed to memory by the scholars, generally, has been very considerable; and the practice of requiring of them proofs in texts of scripture, to support certain leading truths given out occasionally for the purpose, has been found to produce the most beneficial effects, not only in calling into vigorous exercise the memory and the reasoning faculties of these untutored children, but also in storing their young minds with rich "treasures new and old" from the word of life, which is able to make them wise unto salvation. The divine blessing appears to have accompanied this labour of love, during the past year, in no ordinary degree, especially with regard to the teachers. We are informed that upwards of *twenty* of these in *one congregation* in this city, have, in the course of the last twelve months, been added to the communion of the church.

After the annual report was read, several motions were made and supported by very eloquent and interesting speeches. The exercises were closed with prayer, by the Rev. Mr. Bangs.

The officers and committee elected for the ensuing year, are as follows:—Richard Varick, president; John Cauldwell, first vice-president; Divie Bethune, second vice-president; Rensselaer Havens, third vice-president; Isaac Sebring, fourth vice-president; Guysbert B. Vroom, treasurer; Eleazer Lord, secretary; James Eastburn, Leonard Bleecker, Thomas Carpenter, Francis Hall, George P. Shipman, John V. B. Varick, Charles Richards, Valentine Mott, David L. Dodge, Dr. John Nelson, Thomas Stokes, Jo-

seph Otis, Zechariah Lewis, William Colgate, Hubert Van Wageningen, John E. Hyde, Heman Averill, Samuel B. Harper, Isaac Given, Peletiah Perit, and Abijah Fisher, committee.

[*Christ. Herald.*]

THE UNITED FOREIGN MISSIONARY SOCIETY.

The first annual meeting of the institution was held in the Wall street church in this city, on Wednesday afternoon, 13th instant. During the first year of its existence, it has been chiefly employed in organizing the machinery of its future operations, and in increasing its resources for efficient action, when providence shall open the door for commencing that career of usefulness, which, we trust, it is destined to pursue. The importance of its object, and the spirit of christian catholicism and brotherly love, which form the basis of its constitution, will, we hope, ensure to it a very general and extensive patronage and support, especially among those who belong to either of the three denominations of which it is composed.

We regret that it is not in our power to give in this number either a copy of the report, or of the excellent address delivered by the reverend corresponding secretary, on the evening of the anniversary. The former will soon be published by order of the society.

The board of direction elected for the ensuing year is as follows:

OFFICERS.

STEPHEN VAN RENSSELAER, Esq. President.

Vice-Presidents—Robert Lenox, Esq. Joseph Nourse, Esq. Peter Wilson, L. L. D. Rev. Ashbel Green, D. D. Rev. John H. Livingston, D. D. and Rev. Alexander Proudfit, D. D.

Rev. Philip Milledoler, D. D. corresponding secretary; Mr. Zechariah Lewis, recording secretary; Mr. Divie Bethune, treasurer.

Other Managers—Rev. Edward D. Griffin, D. D. Rev. James Richards, D. D. Rev. John B. Romeyn, D. D. Rev. Gardner Spring, Rev. Stephen N. Rowan, Rev. R. B. E. M'Leod, Messrs. Rensselaer Havens, John E. Caldwell, Guisburt B. Vroom, Isaac Heyer, Henry Rankin, and John Borland.

Presbyterial support of the United Foreign Missionary Society.

Galway, February 17. 1818.

The *Associate Reformed Presbytery of Saratoga*, being met and constituted, read the letter to the moderator from the directors of the United Foreign Missionary Society.

The following resolutions passed unanimously.

1. That this Presbytery highly approve of the formation of said society, and pledge themselves to encourage it to the utmost of their power.

2. That it be, and hereby is, recommended, to every minister of this Presbytery, to preach on the subject of missions once a month, until the people are sufficiently informed.

3. That meetings for prayer be observed in all our settled congregations, at least on the first Monday of every month, and at said meetings there be read such documents as we possess, respecting the success of the gospel at home and abroad.

4. That it be recommended to vacant congregations to observe these meetings for prayer, as far as circumstances will admit.

5. That it be recommended to all our congregations immediately to form missionary societies, auxiliary to the United Foreign Missionary Society, and that different societies be formed among young and old, male and female, according to circumstances.

6. That where it may be judged expedient to adopt a different plan, a yearly collection in the church, or subscription, be substituted in its place.

7. That all monies collected for said society, in any of our congregations, settled or vacant, be transmitted to the treasurer of the Presbytery, and paid by him to the society.

8. That the treasurer of Presbytery be, and hereby is, enjoined, in transmitting said monies, to give each congregation credit for the sums severally collected by them, that this may appear in the printed reports of the society.

9. That Mr. Forrest write a respectful letter to the corresponding secretary of the Union Foreign Missionary Society, enclosing a copy of the above resolutions.

JAMES MAIRS, *Moderator.*

WILLIAM M'AULEY, P. C.

[*Ibid.*]

AMERICAN BIBLE SOCIETY.

The second anniversary of the American Bible Society was celebrated in this city yesterday. The meeting was held at the assembly room, in the City Hotel, which was politely offered for the occasion by Mr. Jennings. The doors were opened at 10 o'clock A. M.; the president, the Hon. Elias Boudinot, L. L. D. took the chair precisely at eleven. The meeting was opened by the Rev. Dr. Mason, one of the secretaries of the society, reading the forty-ninth chapter of Isaiah. A very interesting and impressive address was then delivered by the venerable president. Letters of apology for non-attendance at the meeting, were read from several of the vice-presidents, who were detained by unavoidable necessity; viz. the Hon. John Quincy Adams, secretary of state of the United States; the Hon. Smith Thompson, chief justice of the state of New York; the Hon. William Tilghman, chief justice of Pennsylvania; the Hon. Andrew Kirkpatrick, chief justice of New Jersey; Joseph Nourse, Esq. of the city of Washington; and Francis F. Key, Esq. of Georgetown, District of Columbia. A letter was read from the Rev. Dr. Romeyn, of the city of New York, secretary of the society for domestick correspondence, apologizing for his absence on account of ill health.

The annual report of the board of managers was read by the Rev.

Dr. Blatchford, of Lansingburgh; after which the following resolutions were unanimously passed.

1. On motion of John Murray, jun. Esq. seconded by the Rev. Dr. Samuel Miller, of Princeton, New Jersey—

Resolved, That the report of the board of managers, now read, be accepted, as highly satisfactory and encouraging; and that it be published under the direction of the board.

2. On motion of the Rev. James Milnor, rector of St. George's church, in this city, seconded by the Rev. Mr. Mathews, of the Dutch church, in Garden street, in this city—

Resolved, That the thanks of the society be presented to the president, for his continued and watchful attention to its interests, and for his munificent liberality towards its funds.

3. On motion of the Rev. John Chester, of Albany, seconded by Gen. Stephen Van Rensselaer—

Resolved, That the thanks of the society be rendered to the several vice-presidents, for the distinguished patronage, which they have afforded to the institution.

4. On motion of Samuel Bayard, Esq. of New Jersey, seconded by the Rev. Mr. Maclay, of the Baptist church, in this city—

Resolved, That the thanks of the society be presented to the treasurer, the secretaries, and the board of managers, for their services during the present year.

5. On motion of Joshua M. Wallace, Esq. of New Jersey, seconded by Thomas Eddy, of the society of Friends—

Resolved, That the thanks of the society be given to the several congregations, Auxiliary Societies, and individuals, who in any way may have contributed to its resources and usefulness.

STATE OF RELIGION IN VERMONT.

Report made to the general convention of congregational and Presbyterian ministers, at their session at Middlebury in September last, by the committee appointed to take minutes of the state of religion.

While the general convention cannot but lament, that the signal and unexampled prosperity, which the past year has attended the interests of religion in a very large number of our towns, has not been universally experienced, they feel constrained to recognize with the liveliest gratitude and to record with devout ascriptions of praise, the wonderful manifestations of the grace and mercy of God.

There has been a more remarkable effusion of the divine Spirit within the limits of Windham Association, the last year, than during any former period. By the statement made by the delegates from that association, it appears, that from June 1816 to June 1817, nearly six hundred have been added to the congregational churches, being upwards of four hundred more than in any preceding year. The towns of Grafton, Brattleborough, Halifax and the east parish in Westminster have been visited with refreshing seasons. In Putney

and the west parish in Westminster, revivals, which commenced a year ago have been productive of a rich and glorious harvest. The precise number of hopeful converts cannot be stated, but on the first Sabbath in November in the former place sixty five, and in the latter eighty were received into the church. In Wilmington God has made an astonishing display of the power of his word. An awakening began on the first of December last and within the short period of two months, not less than two hundred were brought to sing the song of redeeming love.

In Pawlet and Rutland Associations, the Redeemer in his majesty has ridden prosperously, and his right hand has taught him terrible things. These associations comprehend twenty-six congregations. Of these, twenty have been favoured with a season of refreshing from the presence of the Lord. The prosperity of the churches within the limits of the above associations, far surpasses any thing, which has ever before been witnessed. The whole number, who have been hopefully born into the kingdom of God, considerably exceeds twelve hundred.

From Orange Association, no accounts of any general revivals of religion have been received. In the towns heard from, however, an increasing solemnity and attention to the means of grace prevails, attended with frequent manifestations of divine power, in delivering individuals from *the horrible pit* and *the miry clay*. In the town of Thetford, not six months has elapsed, since the year 1797, in which individuals, more or less, have not been brought to *taste and see that the Lord is good*.

In Addison Association, the revivals, mentioned at the last session of the general convention, have, in several instances, continued to advance since that period, bringing light, life, and joy to many souls. During the wonderful display of mercy in Middlebury, the literary institution at that place has been passed by. Twelve or fourteen of the students have been led willingly to learn of Him, who is meek and lowly in heart. During the year the towns of Cornwall, New Haven, Shoreham, Salisbury, Vergennes, Ferrisburgh, Panton, Addison, and Charlotte, have been visited from on high, and large additions have been made to the churches of different denominations.

From Royalton Association, we are informed that a revival of religion commenced in Montpelier shortly after the last session of the general convention in that place; a revival which was attended with mighty power, soon became general, and has not yet subsided. No exact return of the number of hopeful subjects of the grace of life has been received. But it is believed, that, in stating them at one hundred and thirty, we shall not exceed the truth. Revivals have likewise existed in Berlin, Williamstown, and Braintree; but no return has been made of the number, who have been led professedly to bow to the sceptre of mercy. In Waitsfield, the Holy Spirit has been striving with sinners for eighteen months or upwards, and his influences are not yet withdrawn. The number of those who have hopefully turned to God, exceed sixty.

In the destitute towns of Marshfield, Warren, Moretown, Duxbury, Hancock, and Fayston, a work of grace has been carried on, under the preaching of ministers of different denominations, and considerable additions have been made to the church. In Barre, appearances greatly encourage the hope of a general attention to the great concerns of the soul. In the Northwestern Association, the sun of righteousness has scattered his healing beams on Burlington, Colchester, Essex, Cambridge, and Sheldon; and on the town of Fairfax, has shone with peculiar lustre. But no particular returns have been received. In this association, there have been two ordinations and one dismissal. In this, and also in Orange Association, the Lord has, in many instances, verified his word by perfecting praise from infant lips.

Coos Association was not represented; but we learn that Danville and Barnet have been refreshed with copious showers of grace, and that the dew of heaven is descending upon the town of Peacham.

From the delegate from the General Assembly of the Presbyterian church, we are happy to learn, that the general aspect of the Presbyterian church was never more favourable than at the present time. Several extensive regions have been favoured with copious effusions of the Holy Spirit. In this respect, the presbyteries of Northumberland, Champlain, Grand River, Cayuga, Onondaga, Geneva, Columbia, and Jersey, have been particularly distinguished. On the whole, it is believed, that the cause of religion and morals within the bounds of the General Assembly, is evidently advancing.

In the state of Connecticut, although attention to the grand concerns of religion has not appeared so remarkably as in former years, yet revivals, in a greater or less degree, have been experienced in every association. The operations of the Domestic Missionary Society, have been followed by peculiarly happy effects in several vacant congregations; and it is hoped, that the divine work is still advancing in that section of our country.

In the state of New Hampshire, while the moral and religious aspect of some parts of the state is gloomy, Zion is evidently rising from the dust. The divine spirit has been shed down on many towns, and extensive revivals of religion have existed; while in other places a considerable, though a less general and striking, attention to the interests of the soul, has been witnessed. Along with much to deplore, there is much to encourage the hopes, to enliven the prayers, and to invigorate the exertions of the friends of Christ.

We may remark, that, so far as our information extends, new revivals of religion have not been so frequent the last year, as it appears by the report of the general convention, they were the year before. It is, likewise, with the deepest regret, that we are obliged to add, that in many places where there has been a general and solemn attention to religion, the good work has greatly subsided. But we are happy in being able to subjoin, that there are abundant proofs that the heavenly Dove has not taken his flight.

A deep solemnity and an uncommon attention to means continues, and individuals are often heard exclaiming with joy, we have found him of whom Moses and the prophet spake.

The fruits of the numerous revivals of religion, with which we have been favoured, have been such as to evince, that the work has, indeed, been of God. The state of morals has been greatly improved, vice has been put to the blush, and, in many remarkable instances, infidelity has received a fatal shock. Increasing attention is paid to Sabbath schools, and to the instruction of children in the great principles of virtue and godliness. The minds of men are enlarged, and their hearts are warmed with reference to the glorious object of evangelizing the world. More strict regard is given to the concert of prayer, attended in some places, with contributions for the support of foreign missions. Numerous societies are formed contributing in various ways, but with similar views, to the same noble and blessed design, the extension of Immanuel's kingdom. The spirit of evangelical benevolence appears particularly among females and young men. May their example provoke many to emulation, who have not yet engaged in the good work.

While contemplating the alacrity, with which our sisters come forward to the help of the Lord, we are reminded of those women, who wrought diligently for the tabernacle in the wilderness, and of those, who having ministered to Christ of their substance, came to the sepulchre early in the morning, bringing the spices they had prepared to embalm the body of Jesus. And surely the aged christian, reclining his head in death, and spending his last breath in prayer for Jerusalem, will depart in peace, when he is told with what zeal and energy our youth, the future hope, both of the church and their country, labour in promoting that cause, which many of them have so lately been taught to prize.

Upon the whole view which we have taken on the subject, we may congratulate our brethren upon the prosperity, which, through divine mercy, appears to attend the church. The glory of the Lord rests upon her, and her king is in the midst of her.

Arise, O Lord, and enter into thy rest. Go forth, great Immanuel, conquering and to conquer. And to Jerusalem we will once more say, for our friends' and companions' sakes, peace be within thee.

EPISCOPAL MISSIONARY SOCIETY.

At a meeting of the clergy of the several Protestant Episcopal churches of this city, assembled for the purpose of forming a society for the advancement of christianity in the diocese of Maryland, the following preamble and constitution was unanimously adopted.

PREAMBLE.

Whereas, it has been recommended by the convention of the Protestant Episcopal church in the diocese of Maryland, to raise a fund for the support of the missionaries, and the education of young

men for the ministry, it is therefore proposed to establish a *society* to accomplish these laudable objects. This society shall be called "*The Society for the Advancement of Christianity in the Diocese of Maryland.*"

CONSTITUTION.

I. The officers of the society shall consist of a president, two vice-presidents, all the Episcopal clergy in the city, who are entitled to seats in the convention, and who are willing to join in the promotion of the objects of this society; and also of three lay-managers from each Episcopal congregation in Baltimore, provided the congregations be willing to promote the interests of the society. The bishop of Maryland, for the time being, shall be president, *ex officio*. The vice-presidents shall be chosen by ballot, by the clergy of the city, and the managers from each congregation by the vestry thereof. The managers shall appoint, annually, a secretary and treasurer.

II. Meetings of the managers shall be called by the president, or by a majority of the standing committee, except the annual meeting, which shall be on the feast of the epiphany, when a sermon shall be delivered by some one of the clergy, and a collection made for the benefit of the funds. If the epiphany should happen on Sunday, the meeting shall be on the Monday following. Eight of the managers shall form a quorum for the transaction of business.

III. The managers shall appoint, by ballot, at their annual meeting, a standing committee, consisting of one lay-manager from each Episcopal congregation in the city. The Episcopal clergy of the city shall be members of the committee, and the president of the managers shall be president of the standing committee. This committee shall manage all the ordinary concerns of the society; they shall apply the funds to the assistance of such students of divinity, and such young men as may be prosecuting their studies with a view to the ministry, as may require pecuniary assistance; and also to the support of such missionary or missionaries as may be deemed necessary, and appointed by the committee, with the approbation of the bishop. The bishop shall fix the stations of these missionaries, and regulate their services.

IV. Annual contributions to this society shall be five dollars, but those who pay fifty dollars, or upwards, at once, shall be considered as members for life.

V. The ministers and vestries of the different parishes in the diocese shall be requested to form auxiliary societies.

VI. This constitution shall be unalterable, unless at an annual meeting, two-thirds of the managers being present.

OFFICERS OF THE SOCIETY.

Right reverend bishop Kemp, president. Charles Ridgely, of Hampton, John Eager Howard, Esqrs. vice-presidents. George Robinson, Henry Brice, David Hoffman, Esqrs. managers, from the congregation of St. Paul's church. Samuel Walker, Govert Haskins, Henry Herring, Esqrs. from Christ church. James Car-

rol, Noah Ridgely, William Krebs, Esqrs. from St. Peter's church. Dr. Joseph Allender, Edward G. Woodyear, Hezekiah Price, Esqrs. from Trinity church.

The managers having met on Tuesday, 19th May, proceeded to the election of a secretary, treasurer, and standing committee, when the following gentlemen were chosen:—George Robinson, Samuel Walker, Edward G. Woodyear, William Krebs, Esqrs. members of the standing committee; Henry Brice, Esq. treasurer; David Hoffman, Esq. secretary. At the same time the following resolutions were adopted.

1st. *Resolved*, That the managers of this society, aided by the reverend clergy, solicit subscriptions from the members of the congregations to which they severally belong.

2d. *Resolved*, That the standing committee draft such by-laws for the regulation of the concerns of this society, as they may deem best calculated for the promotion of its laudable views.

3d. *Resolved*, That a copy of the constitution, a list of the officers, and the present proceedings of this society, be published in all the papers of this city.

The proceedings of the meeting were opened and closed by prayer, from the right reverend bishop Kenip, and the reverend Mr. Wyatt.

By order of the president.

DAVID HOFFMAN, *Sec'ry*.

ANECDOTE.

In the year 1532, there was a long drought, which caused vegetation to dwindle away. Luther, walking in his garden, beheld with emotions the state of his plants, and had recourse to prayer in the following words:—"O, beloved Lord and God! thou hast said by thy servant David, that thou art nigh unto all, who call upon thee; all who earnestly call upon thee; how is it, then, that thou dost not give us rain, notwithstanding we have so long called on thee? Well, if thou wilt give us no rain, then thou wilt give us something better; peace in our country, and a small piece of bread with it, is still better than a plentiful year, which will be devoured by an enemy. But oh! dear heavenly Father, let us move thee by our prayers, for the sake of thy dear son Jesus Christ, who said, 'Verily, verily, I say unto you, whatsoever ye ask in my name shall be given ye; ask and ye shall receive.' Now we will really be degraded in the eyes of thy enemies, and dare not preach in the church what thy Son has said, if thou dost not hear our prayers. I know that we call upon thee with our hearts; oh hear us!" Thus prayed that man, full of the spirit in God through faith, and—that night it rained.

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